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cent. of the original value; and as precious stones exist to the value of \$3,000,000,000, this is a large enough value to have an economic importance in times of war and stress. As to permanency of value, the Regent Diamond, sold to France in the time of Louis XV, today, after changes from kingdom to republic, consulate and empire, and again to republic, is itself unchanged and as precious as the day it was bought in its rough state by Thomas Pitt, in the early eighteenth century. Bonaparte pledged it to the Dutch Government to procure funds indispensable to the consolidation of his power. History tells us how the great diamond of Charles the Bold was placed as a loan with the Fuggers of Augsburg, the great money lenders of the fifteenth and sixteenth centuries, or by the inhabitants of India before money could be placed at interest, as forming the only absolutely transferrable international medium of exchange.

About 6,000,000 ounces of platinum have been found, worth about \$80 per ounce, approximately \$500,000,000, of which two-thirds has been used by dentists and chemists. Therefore it would not be a factor in world values; and is not so easily understood or recognized as is gold or silver.

Preciousness consists of indestructibility, rarity, portability and convertibility. Thus, gold is one of the most important of the precious metals. Alexander the Great, in his time realized that by transporting gold to India, instead of silver, his camels carried thirteen times as much in value. At that time the ratio was about thirteen to one.

The Sultana of Sulu owned a necklace of beautiful pearls. When visitors tried to buy them, she said "Why should I sell them?" They said, "We will give you money for them." She said, "What can I do with the money? If the enemy comes, it is too heavy to flee with. My pearls I could take with me, and if I need money I can always sell a pearl." The Sultana realized the portability and value of pearls.

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## THE RELATION OF ANTHROPOLOGY TO AMERICANIZATION

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**A**S an anthropologist I have long been interested in the practical application of the science of anthropology to the problems of modern American life. I can not better give you my view of the importance of this application of anthropology to modern problems than by quoting from my report to the Carnegie Institution of Washington in 1914, where under the section entitled "Modern Problems" and the sub-titles of "Ethnic Heredity," "Influence of Environment on Man-

kind," "Human Amalgamation," and "An Anthropological Laboratory," I discussed this question at some length. I here quote from the opening paragraphs of that section of the report:

"It must not be supposed that the anthropologist is limited in his interest and his field of work to man's evolution of the past. He knows man is still in the making. He studies man's present-day evolution in its individual and ethnic aspects. He makes his studies of both the past and the present, with an eye to the future, in order that those things which vitiated or benefited the evolutionary process in the past, and which vitiate or benefit it today, may serve as guides for future generations.

"The field of anthropological study of modern people is new and unoccupied, only the barest beginnings having been made. The horizon of this coming field for research among present and future man and ethnic groups is seen to extend indefinitely into the future. It would be difficult to overestimate the practical value of these continued studies. Their utility would be world-wide."<sup>1</sup>

But, however much individual scientists were interested in modern anthropological problems up to the year 1914, our nation as a whole seemed to be chiefly interested in those sciences which could add commercial value to commodities sold in the market. Experts were constantly at work importing to the United States, and distributing here with most careful study, plants and animals which have added millions of dollars to the wealth of the nation. In the meantime there were coming to our shores with very little restriction peoples of many different breeds and cultures who distributed themselves over the United States quite largely as chance or as profit for the moment dictated. Ferrero, the Italian historian, says in his *Ancient Rome and Modern America*: "My first surprise (on coming to the United States), and a very great one it was, arose from my examination at close quarters, of the policy pursued by the United States in dealing with the immense hordes of immigrants, who yearly pour into their harbors from all parts of the Old World." This question was of especial interest, as he said, "to a historian of Rome, like myself, to whom history has taught the great internal difficulties which were caused in every ancient state by the *metoipoi* or *peregrini* [i. e., aliens]."<sup>2</sup>

It was not until America was rudely awakened by a time of national peril that she realized the magnitude of the task before her of assimilating the various peoples in her midst. This problem of the assimilation of our immigrant peoples then became of such importance that it attracted nation-wide attention, and started a nation-wide move-

<sup>1</sup>Reports upon the Present Condition and Future Needs of the Science of Anthropology presented by W. H. R. Rivers, A. E. Jenks and S. G. Morley, at the request of the Carnegie Institution of Washington, printed 1914.

ment known as "Americanization." It is in this field of national endeavor that anthropology has an opportunity for paramount practical service to our nation.

The great problem of the assimilation of the immigrant in America is at base anthropological. Ethnic groups differ one from another. It is commonly supposed to be true that their differences are only "skin deep," but biologists know that ethnic groups differ beneath the skin. They know that the processes of pigment metabolism are so unerring and persistent that patches of skin taken from one person and grafted on another take on the proportion of pigmentation natural to the "stock" or seat on which the transplanted skin lives. They know also that ethnic differences are so much more than only "skin deep" that ovaries transplanted from one person to another person would reproduce children of their own kind without influence by the person who served as "stock" or seat for the transplanted ovaries. There are no experiments of this sort known to me, but what has been proved true with other animals would without question be true of human animals. Thus there is scientific reason to speak of different "breeds" of people whose differing physical characteristics are today due to the factors of heredity resident in the reproductive germ cells. Ethnic differences are not simply "skin deep." They are germinal. They begin at the functional innermost center of the person, and they continue through to the outside. The man who runs sees the outside differences between breeds of people. The anthropologist knows they begin inside in the seeds of the breeds.

Out of the physical man grows the psychic man. As out of these different physical characteristics of the different breeds of people come the psychic characteristics of those breeds of people, it should be expected that the reactions of the different breeds of people would exhibit differences. The practical handler of peoples knows such is the case—whether he is an administrator of colonies, a policeman in any cosmopolitan city, or boss of a gang of mixed "foreigners" on any American railway job. At the present moment it can not be said that these differing reactions of the different breeds of men are due to physical differences or to psychic differences or to social and cultural differences, or to something yet unnamed. All that is known is that different breeds of people commonly possess distinguishing reactions in many of the affairs of life.

The American assimilation problem centers in the various breeds of people who are in our midst. What facts and tendencies of strength and weakness for the future of America are in those various ethnic groups? Some peoples can, do and will continue to build into the

<sup>2</sup>Guglielmo Ferrero, *Ancient Rome and Modern America*, 1914, pp. 139-140.

American plan of development. Others do not, and should not be expected so to develop without due education and often tedious application. Others probably never would. What are the varying reactions of these different peoples in our assimilation process? These are questions for the most careful study, the accumulation of accurate data, and for effort at scientific conclusions and application of conclusions in order that an intelligent public opinion based on known facts, instead of sentiment or prejudice or commercial profits for the few, may dictate our policies and practices in regard to the peoples here.

In discussing this point further I wish to bring you not a theory of what might be done, but to tell you what is being done in the University of Minnesota in the practical application of anthropological knowledge to the problem of immigrant assimilation or "Americanization."

For fourteen years we have been developing anthropological courses in our university. Those courses have consisted not only of the usual foundation courses on the development of man, races and culture, but of courses dealing with modern anthropological problems, especially those of vital importance to our immigrant nation. They have dealt with the peoples who have come and who are coming to America as immigrants, with the dominant characteristics of the diverse foreign peoples now in the United States, their modification in America, and the importance of these peoples to the American nation. We have had courses on the American Negro, taking up the negro in Africa, the development of the negro in America, his present characteristics, conditions, developing tendencies and probable future. We have considered the facts and forces of amalgamation and assimilation in America and those psychic results so essentially American that we call them "Americanisms." We have had courses and seminars of method and research in some of the special ethnic problems of America.

Two years ago the regents of the university established an Americanization Training Course to help meet the national assimilation problem. Its object is the training of Americanization leaders to hasten the assimilation of the various peoples in America toward the highest common standards and ideals of America practicable for each generation. The course is founded on our anthropology courses which had already been developed. These courses were emphasized and strengthened. On top of them, we developed professional courses on the technique, the method and the organization of Americanization work; also courses on the principles of adult elementary education, covering language-study as a fundamental tool in assimilation of peoples, ethnic peculiarities of the language-habit, racial bases for development of educational subject matter, problems of the adult

language-habit substitution, and voluntary *versus* compulsory nationalization of language. We also added such practical field courses as supervised work with foreign peoples in homes, residence communities, industrial plants, public schools, etc. There have been difficulties, since we were so largely in an untried field. Some of the courses of necessity were at first only experimental. Instructors had not always all the training we might have wished. But the contact with workers in the same field, especially as we have been able to bring them in during our summer sessions, when they have come as instructors and students from New York, California, and centers in our middle states, has given a splendid impetus to the development of the work today. The practical value of modern anthropological knowledge can no longer be questioned by one who knows the practical work done by those who have gone out from the training course. We have sent our trained Americanization leaders into several different states and into many different positions, such as those of state directors, city directors, school directors, directors with Y. M. C. A. and Y. W. C. A., churches, women's clubs, and as teachers in schools, homes, communities and industries.

We have sent into South Dakota a state director of Americanization, two regional state directors and two city directors. Professor M. M. Guhin, the state director, writes "Our work in this state is nothing more or less than demonstration work of the Americanization Training Course of the University of Minnesota." President H. W. Foght, of the Northern Normal and Industrial School of Aberdeen, writes, "Mr. Guhin is doing a great work for the State, and Americanization training will go forward as a permanent and distinct phase of education in this State."

Three of our trained leaders have gone to the iron-mining region of northern Minnesota. I quote from a letter of one of them to illustrate the practical use of Americanization training:

I have had every opportunity to put into practice the work I received at the university. The superintendent of schools, for whom I work, had no idea of the methods used in Americanization work. He merely knew the results he wished accomplished. I was sent out to a mining location, and told to "Americanize" it. Had it not been for the practical courses which I had taken at the university as to the different methods of approach to different nationalities, ways of making oneself welcome in the foreign homes, methods of organization of classes and holding the attention of adult pupils, phonic drills for each nationality, and many other helpful suggestions which I use daily, I should have been entirely at sea in my new position. My experience with the foreign people themselves, which was a part of the Americanization Training Course, has been of especially practical value.

The Superintendent of Schools by whom two of these workers are employed has written for two others to begin at once, and requests three additional workers to begin next autumn.

Our leaders are making good in this practical effort to hasten assimilation in America, not only because they are trained in the professional, technical and practical courses, but, more especially, because

through their anthropological courses, they are equipped to know the different necessary approaches to, and reactions of, the different breeds of peoples among whom they work. Their work is among peoples. They have been trained to know peoples. This Training Course is not yet fully manned or as complete as is desired, due to the almost universal shortage of funds in higher education. We need especially research men in physical anthropology, amalgamation, and environmental influence, as well as experts in certain practical fields. There should be research equipment to investigate many phases of the peoples in America. In fact, there should develop a genuine laboratory of research and of practical application of anthropological knowledge to American problems. The time is coming quickly when this will be developed somewhere.

Not only is this work being done in the University of Minnesota, but under the impetus of the Americanization movement many colleges and universities which had never before had anthropology courses of any nature have recently been putting in courses on modern peoples, especially our immigrant peoples, and some have added various professional courses on technique and method of adult education. Not only are these anthropology courses of value in purely Americanization work, but it will come to be recognized more and more that all economic, social and political problems in America today are intimately bound up with the reactions of the different peoples in our midst. More and more it will be seen that with America's vast heterogeneous population her public school educators, her social workers, her police and correction agencies will have to make practical use of anthropological knowledge of the various peoples with whom they deal.

This paper aims simply to focus attention on one phase of practical anthropological knowledge, namely, as applied to Americanization. In pragmatic America all sciences must be able to prove their practical worth in helping solve our momentous national problem, and it seems to me our experiment proves that modern anthropology is capable of practical service to our nation.